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Athanasius, &c., but to bishops in general, as our readers will abundantly see from the few instances which follow.

7. The works of Sidonius Appollinaris, Bishop of Auvergne, who died A.D. 489, were printed in Paris in 1652, and edited by Jacobus Sirmondus the Jesuit. They contain letters addressed by him to a great number of persons, and, among others, to more than twenty bishops, each of whom he addresses as Pope, and some as "most blessed Pope," though none of them were Bishops of Rome.

We merely give their names, which any of our readers can compare with their list of Popes, and see whether any of them were Bishops of Rome:—

- Pope Lupus—p. 160.
- Pragmatius—p. 158.
- Leontius—p. 159.
- Theoplastus—p. 161.
- Basilus—p. 181.
- Eutropius—p. 162.
- Fontheus—p. 163, 178.
- Græcius—p. 174, 185, 198.
- Censorius—p. 165.
- Eleutherius—p. 166.
- Patien—p. 167.
- Mamertius—p. 171.
- Megethius—p. 177.
- Agrocius—p. 179.
- Euphonius—p. 187.
- Perpetuus—p. 188.
- Auspicius—p. 197.
- Nonnechius—p. 241.
- Principius—p. 243.
- Prosper—p. 245.
- Faustus—p. 252.

8. Our next witness is St. Avitus, Bishop of Vienne, who presided over the Council of Epaupe, in France, and died A.D. 525. His works were printed in Paris, 1643, and also edited by J. Sirmondus the Jesuit.

Avitus addresses his seventh epistle (p. 48) to John, Patriarch of Cappadocia, as POPE of Constantinople, and twenty-third epistle (p. 67) to Elias, POPE of Jerusalem.

9. The second Council of Tours, held A.D. 567, canon 21, calls this same Avitus, Bishop of Vienne, POPE Avitus. 10. Rufinus calls Bishop Laurentius POPE Laurentius. 11. Prudentius calls Bishop Valerian, POPE Valerian.*

12. Fortunatus, Bishop of Poitiers, who died A.D. 609, and whose works are preserved in the Bibliotheca Patrum, tom. 10, p. 520, addresses Leontius, Bishop of Bordeaux, as POPE Leontius; Euphronius, Bishop of Tours, as POPE Euphronius, p. 539; Felix, Bishop of Nantes, as POPE Felix; Gregory, Bishop of Tours, as POPE Gregory, p. 553-4; Avitus, Bishop of Vienne, as POPE Avitus, p. 545; and Syagrius, Bishop of Autun, as POPE Syagrius, p. 555.

We think we need not weary our readers' patience with a longer catalogue, and shall merely refer those who are curious to trace the truth of our assertion further to Ducange's Glossary, Henschel's edition, tom. 5, Paris, 1845; and Father Launoy, opera, tom. v., part 2, p. 314, and Bingham's Origines Ecclesiasticæ, v. i., p. 54. 1821.

We shall not wait to discuss whether the celebrated "Dictatus Papæ" referred to by Launoy be a genuine production of Pope Hildebrand or not;† but we believe that no one will deny that that document was cotemporaneous with or shortly subsequent to his time, and that the arrogating the title of Pope by the Bishops of Rome exclusively to themselves dates from that period, i.e., the latter end of the eleventh century.

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The Catholic Layman.

DUBLIN, SEPTEMBER 17, 1857.

THE apparition of *La Salette*, which, on the 19th inst., will have attained the eleventh year of its age, and the attempt of Dr. Ullathorne, *soi-disant* Bishop of Birmingham, to introduce this "new devotion" into England, continue to occupy a considerable share of public attention; and we have now before us three remarkable documents relating to it, each of which is we think, worthy of the consideration both of Roman Catholics and Protestants.

* Rufinus Aquileiensis, Commentarium in Symbolum ad Episcopum Laurentium. Opuscula, p. 169. Paris, 1590.
† Aurelii Prudentii, opera, tom. i., p. 374. Parmæ, 1758, in libro περὶ εὐφρανίου, hymnus xi., in passione S. Hippolyti martyris ad Valerianum Episcopum.
‡ Launoy, Natalis Alexander, Pagl and Mosheim do not consider the "Dictatus Papæ" as a genuine production of Pope Gregory VII. himself, but rather of some cotemporary or subsequent writer, who deduced the 27 propositions contained in it from the writings of Gregory. One of these propositions is the claim in question.

Whether we view the apparition as a fact or a fraud, we think that too great importance can scarcely be attributed to it.

If it should prove to be a fact, and the truth of it should be satisfactorily established, such a fact would, we must admit, outweigh a thousand arguments, and go far to establish that Roman Catholics are correct when they consider (as too many of them seem to do) the Blessed Virgin as the sole source of divine mercy in averting the vengeance which the power of her divine Son is ready to pour down on the fallen race of mankind.* If it be a fraud, without asserting that all its adherents are consciously assisting what they know to be an imposture, we think it unavoidably implicates a large number, including the present Pope himself, to an extent quite incompatible with that scrupulous regard for truth or honesty which should ever characterise one who claims to be the head of the Church and vicar of Christ upon earth.

The documents we refer to are an article in the *Rambler* for the present month, entitled "The *Edinburgh Review* on La Salette;" one in the *Tablet* newspaper of the 5th inst., on the same subject; and a French brochure, which a friend has been kind enough to procure for us in Paris, entitled "Suite de L'Echo de la Sainte Montagne ou L'Apparition rendue plus évidente par ses épreuves ses gloires et de nouveaux éclaircissements," by an anonymous author, but dedicated to the Bishop of Nantes.

Let us take them in the order we have named. Alas! for the success of Dr. Ullathorne's exertions in England, whether Birmingham or elsewhere, the editor of the *Rambler*, perhaps, the most influential of English Roman Catholic periodicals, readily admits that he cannot adopt his conclusions, and that in saying so he is expressing a sentiment very general among English Catholics, who, "for some reason or other," seem to feel very little interest in the matter.

"We believe that we express a sentiment very general among English Catholics, when we say that we have never been able to feel any very strong convictions either way respecting the apparition of the Blessed Virgin on the mountain of La Salette."—p. 189.

And again—

"For some reasons or other, it is undeniable that the reported miraculous appearance at La Salette has not awakened any very general interest in Catholic circles in this country, or, we believe, anywhere except a portion of France itself.

"A certain number of Catholics, undoubtedly of different classes, have not only been interested in it, but have unhesitatingly decided in favour of its reality. Much has been written in its favour, not merely by pious and uncritical enthusiasts, but by sound-judging and temperate men, who approached the subject with a conviction that the one sole thing to be considered was, whether it was true. On the whole, however, the great majority of Catholics, both lay and clerical, have either expressed a positive disbelief in its genuineness or a disposition to suspend their judgment until the subject was more thoroughly investigated; or, more generally still, have confessed that they could not arouse themselves to care very much about it either one way or the other. An immense number of 'pilgrims,' no doubt, have visited the mountain, and the water has been carried far and wide through Christendom; but, nevertheless, with certain exceptions, the narrative has not taken root generally in the minds of Catholics of an influential character; while of those who have actually travelled to the scene of the supposed apparition not a few have been but partially satisfied, however good a case they may have presented to their own minds and those of other persons."—p. 190.

We confess we are at a loss to account for "the great majority of Catholics," including the editor of the *Rambler*, making such a confession as that they have not been able "to arouse themselves to care very much about it either one way or the other," especially when we find the admission in the very next page that "whether

* Our readers will remember that the address which the Virgin is stated to have made to the children contained the following words: "If my people will not submit themselves, I shall be forced to let go the hand of my Son. It is so strong and so heavy that I can no longer restrain it." "Si mon peuple ne veut pas soumettre, je suis forcée de laisser aller la main de mon Fils. Elle est si forte, si pesante, que je ne puis plus la retenir."

the story of Mademoiselle Lamerlière is true or not, it is clear that it must exercise a powerful influence on the popular belief." Surely it is just in such a case that the conductor of what claims to be a leading organ and exponent of Roman Catholic opinion, ought to have spared no pains to come to a "strong conviction" whether the apparition was true or false, and, if true, to support the "Bishop of Birmingham" in his exertions to propagate the belief through the length and breadth of England; while, if he discovered the matter to be false, he equally owed it to the cause of truth and religion to expose the imposture with all the power and influence he possesses. That the *Rambler*, however, while professing to be exercising a mere philosophical "suspension of judgment," is plainly a *disbeliever*, is manifest from the whole tenor of his observations, from which we gladly extract and adopt the following excellent remarks:—

"Surely, it is a serious error to confound the consideration of what is 'pious' with the consideration of what is 'true.' It is a jumbling together the cause with the effect, which can only issue in injury to them both. It is an act of piety to regard with devout interest and veneration whatever is first proved to be true in the domain of religion; but until the clear and unbiased critical faculty has decided whether a statement is true or not, piety has nothing to do with the matter whatsoever. It is not a pious act to attempt to anticipate, so to say, the works of Providence, and to pretend to such a knowledge of the Divine will as to assume, even to the slightest degree, that it has chosen to act in one particular manner rather than another. It is contrary to true piety to approach the evidence of a reputed miracle with a bias either one way or the other. To be disposed against the evidence, through a feeling of dislike to believe that God has interfered in the ordinary laws of nature, or from an unwillingness to receive a fresh impression of the awfully close nature of our relationship to Him, is contrary to piety, indicating a worldly and generally irreligious mind. But in the avoidance of this fault, it is not right to go to the opposite extreme. Some persons like to believe that there are many modern miracles in general, and in detail are disposed to give credence beforehand to every reported supernatural occurrence. This may, doubtless, be a harmless disposition in themselves personally, though it cannot be denied that a tendency to wish for many miracles is not encouraged either in the Scriptures or the most eminent spiritual writers. But to call this disposition 'pious' is to abuse language, and to make the proof of all miracles more or less uncertain by confounding it with our own personal feelings or prepossessions. The *argumentum ad verecundiam* is, in truth, a weapon of reasoning which requires to be applied with remarkable skill and caution. It has proved one of the most prolific instruments of deception in use among men. It is precisely by its means that Dr. Pusey and other men of influence of his school have succeeded in controlling the actions of persons disposed to consider fairly the claims of Rome to their obedience. It is 'pious,' they are told, to believe in the Anglican Church, or, at any rate, to remain in her communion. And just so among ourselves there are persons in all ages and countries who would doctor the facts of history, and encourage chance reports of marvellous events, on the ground that it is pious to shut one's eyes to facts, and to believe that Catholics have been good men, when they have been great scoundrels; or that it has pleased Divine Providence to act in one particular manner, when it is really probable that it has acted the very reverse. For ourselves, we hold that true piety absolutely commands the exercise of extreme caution in crediting reports of miracles. We can see no reverence to Almighty God in a disposition to think that He is perpetually acting in one way rather than another. The most profound submission and the most ardent faith are perfectly compatible with an acute perception of the extreme carelessness with which reports of anything marvellous are repeated from mouth to mouth, and with the conviction that there exists a strong *a priori* improbability in every rumour which alleges that a miracle has taken place. The question is purely one of matter-of-fact; and piety has no more to do with its settlement one way or other than with the determination of the laws which govern the revolutions of comets or the growth of plants. All alike come from the hand of God; and it is contrary to revealed religion to believe an unproved miracle, as it is to natural reason to believe an undemonstrated algebraic formula."—p. 197.

With respect to Mr. Wyse, the author of the "Manual of the Confraternity of La Salette," which we have already reviewed in our pages, and which the *Edinburgh Review* characterised as a "mendacious production," the *Rambler* fairly throws him overboard without ceremony in the following passage:—

"With respect to Mr. Wyse, it must be admitted that he has laid himself open to attack by his fierce abuse of the English people, and the want of discrimination he has

down in selecting the objects of his censure. But we must protest altogether against the supposition that Mr. Wyse is a fair sample of Catholic feeling or opinion. His embittered sentiments towards this country have nothing to do with his religion. They are merely the result of that fierce 'anti-Saxon' prejudice which, unfortunately, yet lingers among some few of his fellow-countrymen, he himself being an Irishman well known for the strength of his animosities. We decline, accordingly, to accept him as a representative, or to allow that Catholics in general have so little perception of facts as to pick out 'swearing and the profanation of the Sunday' as characteristic sins of England, or so little theological acquirements as to imagine that 'they go to the shambles like dogs' is a common expression in the sacred Scriptures."

The *Tablet*, which has always professed itself a believer in the miracle, inserts a letter from Mr. Wyse, in which, on the part of the Bishop of Birmingham, he announces "to those Catholics who have read the article in the *Edinburgh Review* that a full, detailed, and most satisfactory answer is now preparing for publication," and that the answer would have appeared before this but for "his lordship's" absence on the Continent, and "the necessity of direct reference to the local authorities at Grenoble, in order to supply a distinct and thorough refutation of the falsehoods contained in the *Edinburgh*."

The *Tablet* then proceeds to give its own views on the article in the *Edinburgh Review*, which consist principally in what are meant to be some very cutting and sarcastic sneers at the motives and ignorance of the reviewer, but which really resolve themselves into mere verbal criticisms and a reiteration of the assertions of the Bishop of Grenoble, and, in fact, amount to nothing, when prefaced by the following passages, which would properly, we think, have led the writer to the same conclusion at which the *Rambler* has arrived, instead of "the belief" which he professes in the truth of the apparition.

"We avow at once," says the *Tablet*, "that we possess no special knowledge in this affair. We believe in the miracle of La Salette because the evidence which has come before us in its favour vastly preponderates over the evidence against it. Being thus inclined to believe it, the episcopal mandement of the Bishop of Grenoble gives us full security that in believing it we incur no risk. We have not visited the diocese of Grenoble. We have not seen any of the French pamphlets on the subject of the apparition. We cannot test by them the statements of the reviewer. We have no means at present of knowing what M. Rousselot has to say on his part; or whether the language attributed to the Bishops of Gap, Belley, Orleans, and Mans was really used by them or not. We, therefore, await, as regards some of these points, the production of more evidence without the least distress of mind or the smallest inclination precipitately to surrender our reasonable and warranted belief. No doubt, in good time, all will be made clear."

This puts us in mind of the impartial judge, who, in referring the question of "guilty or not" to the jury, added, that "to prevent the possibility of a mistake he would just in the meantime hang the prisoner." Evidence, we should have supposed, should in the natural order have preceded the editorial belief in such a matter. But here, without any "special knowledge of the affair," without the least distress of mind, or taking the trouble of reading any of the pamphlets which have been published on one side or the other upon the very scene of the alleged miracle, this champion of truth professes his "reasonable and warranted belief" trusting that "in good time, no doubt, all will be made clear."

We confess we are influenced by a somewhat higher sense of editorial responsibility than either the editors of the *Rambler* or the *Tablet*, and have, therefore, considered it our duty to take very considerable pains, as our readers are probably aware, to make ourselves masters of the arguments published both in France and England on each side of the question, and we unhesitatingly express our conviction, and, as the *Tablet* says, "without either the least distress of mind or the smallest inclination precipitately to surrender our reasonable and warranted belief" (proved, as it has been, successively in two different courts of justice at Grenoble), that it was

Constance de Lamerlière, and not the Blessed Virgin, who appeared on the 19th September, 1846, to the peasant children on the mountain, and, consequently, (without attempting to pronounce how far any individuals, clergy or laymen, have been implicated in the fraud), that a more audacious imposture was never attempted to be foisted upon the Christian world than the miraculous Apparition of La Salette.

As, however, our readers will naturally be desirous to hear by what new proofs the opposite view is supported by the French brochure which we have mentioned, we shall just say that they principally, if not altogether, consist in a series of alleged miracles, confirmatory of the original one of September, 1846, of which the following, purporting to be taken from a sermon preached by the Rev. Father Burnoud, *Superior of the Missionaries of Notre-Dame de la Salette*, on the anniversary of the apparition, may be taken as a fair specimen:—

"It is about two months ago, in the town of L., that an old man, more than eighty years of age, an impious disciple of Voltaire, was dying, and dying with blasphemies on his lips. An angel of prayer and devotion, however, was watching over him. His pious daughter was there, fixed to his bedside of pain, watching with anxiety the frightful progress of his disease, and unceasingly praying for the conversion of her unfortunate father. But, alas! she dared not speak to him a word of religion, still less propose to him the assistance of the Church; for the name of a priest, as that of God, was enough to excite the rage of the dying man, and make him spring from his bed, uttering the most frightful imprecations. The poor girl, therefore, kept silence, and prayer was her only resource. Oh! how ardent were her petitions for her father's salvation. How she conjured Mary, the 'Comforter of the Afflicted,' to come to her aid! Suddenly she exclaimed, 'If I were to mix with my father's drink the miraculous water of your fountain, O! our Lady of la Salette, the Reconciler of sinners! Good Mother, would not thou convert it into a remedy for his soul?' And immediately she secretly pours some drops of this blessed water into the potion prescribed for her father, whilst, in her heart, she repeats many times—'O! our Lady of la Salette, the Reconciler of sinners, I trust him to thee; thou wilt save him! thou wilt save him!'"

"Monsieur A. takes the salutary draught without suspecting the pious fraud, and soon after falls into a peaceful sleep. Trembling with hope, his daughter continues to pray, prostrated at the foot of his bed, when suddenly the short sleep of the sick man is interrupted by horrible convulsions, the fatal symptoms of approaching dissolution. There is no hope. Life is ebbing. The shadows of death already gather over his countenance. A few minutes more and all will be over! 'O! our Lady of la Salette,' cries Mademoiselle A., in the most unutterable anguish, 'the Reconciler of sinners! I have confided him to thee. Save, save my father!'"

"At the same instant the dying man opened his eyes and exclaimed, 'My daughter, my daughter—a priest! quick, quick—a priest!' His daughter flies to seek a minister of God; he is soon found; he runs. Monsieur A. confesses himself with every sign of the most sincere repentance, and in a few moments regenerating grace transforms a frantic atheist into a teachable and fervent Christian!"

"My brethren, a few drops of the water drawn from this little fountain, an invocation of Our Lady of la Salette, was sufficient to effect a double prodigy. Mary willed that Monsieur A. should recover at the same time both health of mind and health of body. This good old man, whom I know intimately, consecrates the life which has been restored to him to make known the mercies of the Lord, and the power of Our Lady of la Salette. His devotion edifies his family, and all who approach him!"—p. 73-5.

What an edifying and convincing proof of the truth of La Salette and its missionaries!

No wonder that the sale of the holy water is so productive, when it produces such miraculous effects! We strongly recommend to Dr. Ullathorne its importation on a large scale into Birmingham, as the most speedy means of establishing his new confraternity. If he could only enter into an arrangement with some of the brewers or milk vendors in that great city to infuse a few glassfuls of this truly miraculous fluid into their vats and milkpails (accompanied by Mr. Wyse's fervent prayers to the Virgin for her patronage) the business would be done, and that without the converts ever being the wiser of it, or the least aware of the cause of their conversion.

We wonder what the editor of the *Rambler* would say to Father Burnoud's veracity (if he would condescend to take the trouble of reading such a production), or whether it would assist him in coming to a "strong conviction one way or other," if he found the *Superior of the Missionaries of La Salette* publicly preaching what, without any breach of true Christian charity, we think we may call, and we have no doubt the able writer in the *Rambler* would himself consider, such revolting and incredible nonsense.

WHAT PEOPLE SAY OF THE CATHOLIC LAYMAN.

Terence O'Sullivan.—I have been thinking, Jerry, a power since we met last, about what we was talking about on the road home from Knocklong, on Monday was a week, and sorra a bit can I make up my mind to think what you was telling me about them that writes the CATHOLIC LAYMAN newspaper, which you and I have been getting for the last six months, without my knowing who on earth thinks it worth while to send it to the forge for the likes of me, without charge or payment.

J. Driscoll.—Well, then, Terry, to say God's truth, I am not sure or sartin in my own mind on that matter. It isn't that I'd put it past such black heretics to tell, or print either, any lies whatsoever that they thought they couldn't be found out in; but what makes me in dread that they're right is, when I see they print the very pages of the books where they take their proofs from; and how would they venture to do that, if they were afraid of having their rogues found out? Sure enough, they know that the likes of us has no mains of looking at the books, and showing up that their quotations is wrong; but, sure there's lots of priests who could do it in a minute, and I'm thinking it's they that wouldn't be slow to do it, if the passages wasn't to be found where the LAYMAN says they are.

Terence O'S.—I was just thinking the same when I was in Father O'Donovan's front parlour the other day, and saw the very same big books there that them chaps in the LAYMAN are always a quotin'. I longed to say to him, only I durstn't, that there was more than me that wished his reverence would either ask the bishop to print a rale Catholic paper, to show up the LAYMAN for telling lies, if they be lies, or just do it himself for the good of the boys that is for ever reading it, in spite of all the bishops and priests can say to the contrary.

J. Driscoll.—Well, then, entroth, Terry, I mis-doubt if their riverences will ever do the like of that, whatever happens; for sure and sartin that same has been talked of over and over again, and nothin' ever done upon it. Sure, man, it stands to reason that they wouldn't have waited for over five long years and let such a paper as that go ram-paging about the country in thousands upon thousands and take no steps to stop it, only they're afraid of doing more harm than good by trying their hand at it—the boys being, as they know, so fond of the controversy if they'd only be let, and so mighty 'cute at understanding it when they get a chance.

Terence O'S.—You're wrong now, Jerry, at any rate; for it's not true that they take no steps to stop it, for sure enough didn't Father O'Donovan himself go riding round the whole parish when first it came down there, and ordering every one not to read it, but to give it up to him, to carry away and burn it? and didn't he afterwards, when he got tired of the riding, spake agin it openly at the chapel, and threaten with this and with that every one who read such a vile, blasphemous, lying paper, that was full of nothing but insults to our holy religion, and bad language, and abuse of every good Catholic that attends to his duty and minds what the priests says to him.

J. Driscoll.—To tell you the truth, Terry, it's that very cursing in the chapel, and out of it, that made me first wishful to read it for myself, just to see what it was all about, and whether what Father O'Donovan and the other priests says of it was true or not; and it's not true, anyhow, that the LAYMAN does use bad language or abuse, and the priests knows right well that they're telling lies themselves when they say that it does; and then, isn't it natural enough that when I see plain that the priests is telling lies about the abuse that they say is in it, that I should have a misgiving as to their telling lies, too, about the LAYMAN giving false quotations from St. Augustin and the rest of the holy fathers, that they're for ever quotin' so glib, as if they had them all at their fingers' end from cover to cover.

Terence O'S.—That's just what Andy Walker, the schoolmaster, says too; for I was askin' him the other day about whether the texts in the LAYMAN was really in the Douay Bible, that they say they take out of it; or whether that is all a flam to misguide people who don't know the differ; and Andy says it's true enough, that it's all word for word taken from our own Bible; for he has ever and always compared the texts himself in the hopes of finding them out, and writin' a letter to the *Nation* or *Telegraph* about it, if he could find them out foisting in their own Bible instead of the true Douay; but by this and by that, says he, I never could catch them yet; though it's he would be glad to show them up if he could find them misquoting it.